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A U M

Unveil, O thou who givest sustenance to the world, that face of the true sun, which is now hidden by a vase of golden light! so that we may see the truth, and know our whole duty.

THEOSOPHY

Vol. 1 . NOVEMBER, 1912 No. 1

No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

WHY "THEOSOPHY"

THIS Magazine is not intended either to replace or to rival any journal now published in the interest of Theosophy. Its founders are Theosophists, and had they never heard of Theosophy, or were they not members of a Theosophical Association, they would not have thought of bringing out this magazine, the impulse for which arose directly from Theosophical teachings and literature.

It is because they are interested in anything concerning the human race, that they have resolved to try on the one hand to point out to their fellows a PATH in which they have found hope for man, and on the other to investigate all systems of ethics and philosophy claiming to lead directly to such a path.

The PATH we have in view is held by us to be the same one which in all ages has been sought by Heathen, Jew and Christian alike. By some called the path to Heaven, by others the path to Jesus, the path to Nirvana, and by the Theosophists the Path to Truth.

But of course mental diversities inevitably cause diversity in the understanding of any proposition. Thus it happens that Theosophists have many different views of how the path should be followed, but none of them will disagree with the statement that there must be *one* Truth, and that no religion can be called higher than Truth. We shall therefore pursue, as far as possible, a course which is the result of a belief that the prevalence of similar doctrines in the writings and traditions of all peoples points to the fact that

the true religion is that one which will find the basic ideas common to all philosophies and religions.

These common ideas point to truth. They grow out of man's *inner nature,* and are not the result of revealed books. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered to a reasonable certainty in the Theosophical literature, and those who must begin the reform, are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavoring to solve, even if they know that the great day may not come until after their death.

The aim set themselves by Madame Blavatsky and Mr. Judge was to shed light upon the questions of deep moment affecting man and the constitution of Society, which had become thoroughly obscured. Making no pretense to float a single new idea in philosophy, religion, or science, but only to revive and popularize the knowledge of the ancients upon these major human problems, they played the part of the interpreter, not that of the iconoclast. Absolutely tolerant with respect to the several faiths of Humanity, their equal endeavour was to uncover the ruin-encumbered universal foundation of religion upon which all alike rest.

They taught that man is a Soul, and as such stands among material things, and that man is himself his own saviour and his own destroyer. They labored for the spread of the great doctrines of the Spiritual Identity of all beings—the only true basis for Universal Brotherhood; for Brotherhood *in actu*, and altruism not simply in name.

In their view the attainment of true wisdom is not by means of phenomena, but through the development *which begins within*, and so strove for the awakening of man's *spiritual intuitions.* They constantly insisted that the kingly science and the kingly mystery is devotion to and study of the light which comes from within, and that the very first step in true mysticism and true occultism is to try to apprehend the meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to ashes in the mouth.

They therefore did not pin their faith on Vedas nor Christian scriptures, nor desire any others to do so. For they implicitly believed that in this curve of the cycle, the final authority is *the man himself*. Their own practice consisted in a disregard of any authority in matters of religion and philosophy except such propositions as from their innate quality they felt to be true. For the sake and love of the two divine abstractions, *Theosophical* religion and science, Madame Blavatsky and Mr. Judge became the voluntary *scavengers* of both orthodox religion and modern science; as also the relentless Nemesis of those who have degraded the two noble truths to their own ends and purposes, and then divorced each violently from the other, though the two are and *must be one.*

They believed that the solution of the problem, "What and Where is the Path to Happiness," has been discovered by those of old time

in the pursuit of Raja Yoga, which is the highest science and the highest religion—a union of both, and that through the spreading of the idea of Universal Brotherhood, *the truth in all things may be discovered.*

They have had many kinds of followers, many devotees, who, while earnestly desiring to arrive at truth, have erred in favor of the letter of the teachings. Over all stands the real man, at once the spectator of and sufferer by these mistakes of, and reliance on, personalities.

It shall therefore be our constant endeavour to present, in the pages of this magazine, not our own interpretations, speculations, and fancies, but THEOSOPHY itself, its philosophy, principles, and applications to all the problems of the individual and the race.

These are not only set forth in the printed and accessible books of H. P. Blavatsky and W. Q. Judge. They also wrote largely for the earlier Theosophical magazines, notably the *Theosophist, Lucifer,* and the *Path.* These old volumes are long since out of print and their contents practically out of reach of most students. Yet these many articles are of great and peculiar value to the sincere seeker and would-be *Chela,* as they were written from first-hand knowledge by *real* and *true* Adepts and Initiates for the guidance, the help and the protection of all who might fare forth to tread "the small old Path that leadeth far away." In factional and organizational disputes among members of the Society; in the clamor of claimants to the mantle of the prophet; in the ever-increasing number of books from the pens of those who are at best but followers and students—in short, because of "personal vanity and self-opinionatedness," these inestimable treasures that should have been the *vade mecum* of the student of the Occult, have been obscured, hidden, forgotten.

We have assumed, then, the high duty of reprinting these "studies in forgotten truth," for the benefit and advantage of our fellow students. It is hoped that this effort will receive, as we are profoundly convinced it merits, the support and assistance of all Theosophists, old and new, members of all organizations and of none. Thus may we all "return to the Source" and be encouraged and aided to study the Teachings in their pristine clarity and power. Thus may we all be "Members of that universal Lodge of free and independent Theosophists which embraces every friend of the human race."

From month to month we shall spread in these pages such collations and connotations as shall serve, as far as possible, to supplement, to co-ordinate, and to apply the teachings in the readily available writings of H. P. Blavatsky and W. Q. Judge.

For the rest, "THEOSOPHY" will strive steadfastly to be true to its name. It would be the height of folly to think that all readers will be equally satisfied: "The Editor who attempts to cater to every taste ends by satisfying none, least of all himself." To the extent of our ability we shall strike fairly and from the shoulder at the obstacles in the way, "remembering that Charity is the scope of all Theosophical teachings, the synthesis of all and every virtue."

H. P. BLAVATSKY AND THEOSOPHY

H. P. BLAVATSKY, speaking of those numerous well intentioned critics who sought to explain her mission to the world, said that: "They know neither themselves nor me." Perhaps they were too close to the mountain to estimate its height. Perhaps they were still unable to use other standards of measurement than those favored by a world then at the bottom of its cycle of selfishness and materialism. Perhaps, also, they failed to interpret the teacher in the light of the message that she brought, and so to assign to her a fitting place under those eternal laws of human evolution that they professed to recognize and to study. For H. P. B. was not an isolated phenomenon of the nineteenth century. Unrelated to times and eternities, her work has no meaning for us. Unless she represented a continuity of effort, unless she was the latest of a hierarchy of teachers that began with the birth of humanity, then we have slight concern with the philosophy that she taught. For that philosophy was based upon a perpetual law of self-sacrifice, existing from the dawn of time, and varying from age to age only in the manner of its application and the specific needs of its beneficiaries. It represented the spiritual education of the world. It implied successive revelations of spiritual truth, of Theosophy, each adapted to periodic human wants, each related to all others in plan, design, intention. It declared a sequence of spiritual teachers, a sequence governed by precise cyclic laws, and destined ultimately to unveil the totality of Theosophic truth. It is only in the light of that cyclic law that we can understand the portentous movement that began in 1875, under the direction of H. P. Blavatsky, and all other movements, in all other times, to which it was related. Unless we can think in ages instead of by the dwarfed standards of a human life, there can be no real survey of the battlefield, nor comprehension of the great figures that have fought thereon. To understand H. P. B. is to understand what Krishna meant when he said: "I incarnate from age to age, for the preservation of the righteous and for the destruction of the wicked."

If it is possible, and without presumption, to epitomize the message brought to the world in 1875, it may be described as the message of self-sacrifice, and it was brought by those who had the supreme right to speak and to be heard. Under that illumination we know that self-sacrifice is not one of the adornments of life, but that it is life itself. In the light of that philosophy we know that human evolution, which may be summed up in the Discovery of the Self, is not alone through the conflict of blind forces nor through the stresses of a ruthless necessity, but that it is guided, directed, and sustained, by sacrifice. Not in one only, but in a hundred, places is that lesson taught, and if we have failed to receive it, the

fault is not with the Teachers, who were also its exemplars, but with ourselves, and to our own loss. From the dawn of cosmic existence the note of self-sacrifice is always dominant and sustained. In the Secret Doctrine we are told that the Solitary Watcher is the "Initiator" and the "Great Sacrifice."

> For, sitting at the Threshold of Light, he looks into it from within the circle of darkness, which he will not cross; nor will he quit his post till the last Day of this Life-Cycle. Why does the Solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of Primeval Wisdom of which he drinks no longer, for he has naught to learn which he does not know—aye, neither on this earth, nor in its Heaven? Because the lonely, sore-footed Pilgrims, on their journey back to their Home, are never sure, to the last moment, of not losing their way, in this limitless desert of Illusion and Matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of Mankind, though but a few elect may profit by the GREAT SACRIFICE.

Elsewhere, and selecting almost at random,—so continuously does the same string vibrate—we are told that it is through the sacrifice of the Dhyan Chohans that Men can reach the Haven of Heavenly Divine Peace:

> Hence tradition shows the celestial Yogis offering themselves as voluntary victims in order to redeem Humanity, which was created god-like and perfect at first, and endow him with human affections and aspirations. To do this they had to give up their natural status, descend on our Globe, and take up their abode on it for the whole cycle of the Maha Yuga, thus exchanging their impersonal Individualities for individual Personalties—the bliss of sidereal existence for the curse of terrestrial life. (Secret Doctrine 2.257.)

If we would understand the purport of the Theosophic revelation as known to us during the present century we must learn to knit it up with all the revelation of the past. We must look upon all spiritual teaching as a unit of continuous effort. We must realize that as it was in the beginning, is now, and ever shall be, world without end, and that the self-sacrifice of the Manus, of the Dhyan Chohans, of the Solitary Watcher, is the key-note of a vast hierarchy of teachers united for ever in aim, purpose, and teaching. However profound may be our search through the abysses of time that lie behind us we shall never fail to find the records, however dim, of those who claimed that they were "sent," once more to set athrill the wires of spiritual life, once more to remind men of their origin and destiny, and of the only path through the "limitless desert of Illusion and Matter, called Earth-Life." We see a long hierarchy of Christs and Buddhas, Masters, Arhats, Adepts, always with the same message, the same teaching, the same insistence upon brotherhood, the same assurances of a vaster knowledge awaiting those who have the courage to claim it. Surely human blindness was never so exemplified as in our failure to recognize a purposed continuity in these efforts, to perceive the Soul of the World behind them all, to pay obeisance to the Law of Great Compassion that is never for long without its witnesses among men. And yet there have been Theosophists in the past as, lamentably, there are now, who debate among themselves the mission of H. P. B. and venture to sit in judgment upon claims that she was too great to make and upon a precedence that she was too strong to demand. And this

with the record of the ages in their sight, with the voice of the ages in their ears! Truly, "They know neither themselves nor me."

H. P. B. rarely talked about herself. Those who were wise enough to know her could need no help of words. There could, indeed, be no other credential, no other assurance, than the magnitude of her message, and the pain, the persecution, and the obloquy that were her rewards. A blinded world has never yet failed to rear a monument of its hate as a beacon light to generations yet to come, and as a proof that one of the Great Ones had passed that way. They shine all along the pathway of time so that those who fail to recognize the identity of the Wisdom may at least see the identity of the martyrdom.

Of a mighty significance were those last words of H. P. B. in which she resigned her work into the hands of those who should have been strong enough to receive it: "Let not my last incarnation be a failure." And a failure it must still be unless the bridge of self-sacrifice shall be strong enough to carry Theosophy unchanged and unmutilated across the intervening years until the celestial dial shall mark the new cycle and the new incarnation. It will be done if there be only a few who have so far made Theosophy a living power in their lives that the well-being of the world is greater in their eyes than intellectual knowledge, or personal attainments, or the homage of men. H. P. B. herself, prefacing the greatest collection of archaic teachings ever given to the world, said, "I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them." That "nosegay of culled flowers" was Theosophy to which we can add nothing and from which we can take nothing away.

The clearness of our own vision may therefore be measured by the place in a historic Theosophy that we assign to H. P. Blavatsky and to William Q. Judge. So far as we ourselves have learned the law of service, so far shall we understand the unity and the continuity of the greater service that constitutes the spiritual government of the world, and that has never left humanity without aid and leadership in the slow evolution of self-knowledge. According to our recognition of the eternity of the law of sacrifice, according to our recognition of the identity and the status of its messengers and exemplars, so do we raise ourselves toward them, or build between ourselves and them the dark barriers of egotism that veil the vision of the soul. For that, too, is The Law. Like their forerunners in every age, they have asked for the allegiance not of intellectual attainments nor of mental acquisitions, but of forgetfulness of self, of sacrifice, of devotion to the well-being of all. And those who heard that one supreme message will not be in doubt as to the voices that brought it.

I myself never was not, nor thou nor all the princes of the earth: nor shall we ever hereafter cease to be. *Bhagavad-Gita—Chap. 2.*

WILLIAM Q. JUDGE
AND
THE THEOSOPHICAL MOVEMENT

IT would require a greater knowledge and more skill than the writer possesses, to portray truly the nature of the one who lived among us under the name of Wm. Q. Judge. Yet there is knowledge of him and of his work for, and relation to, the Theosophical Movement, which is of moment to every student of Theosophy. The object of this article is to place before the reader some considerations which may lead to a true appreciation of him and his place in the most important movement of modern times.

It may seem to some that this will be the laying of too great stress on a personality, a fault to which humanity is prone and in regard to which not a few have learned to be fearful. But it is hoped that it may be shown that while a person is indicated, the real object is to point to a source in which personalities play a necessary part as Messengers to the world of men: having determined the real Messengers, we are then in the position to obtain the Message of Theosophy pure and simple, and can begin its study on a sure basis.

There are many Theosophical organizations in the world today, with different exponents at their heads. The tendency of all these is to consider the heads of the organizations as the true exponents of Theosophy, without much, if any, attempt being made to ascertain what Theosophy is, and whether the various assumptions and claims made are justified.

The basic enquiry, therefore, would lie in the triple question: "What is Theosophy; whence came it; who brought it?"

The answer to the first part of the question can be stated generally in the following terms:

"Theosophy is not a belief or dogma formulated or invented by man, but is a knowledge of the laws which govern the evolution of the physical, astral, psychical, and intellectual constituents of nature and of man."

The second part of the question is answered by a consideration of Evolution, the law of growth of all beings; which is to say, that all beings of every grade have evolved, and will continue evolving. This implies that all beings below man will some time reach his status, and that all beings above man have at some time in the incalculable past, evolved through similar conditions to those in which humanity finds itself. This presents the fact in nature that there are super-men, a line of Elder Brothers, who continually watch over the progress of the less progressed, preserve the knowledge gained through aeons of trial and experience, and continually seek for op-

portunities of drawing the developing intelligence of the race on this or other globes to consider the great truths concerning the destiny of the soul. As races evolve and intelligence increases, periods arrive when direct and special efforts can be made by these Elder Brothers. Such a period arrived in the last quarter of last century, and was marked by that expression of the Theosophical Movement known as the Theosophical Society.

The answer to the last part of the question, "Who brought it?" is as important as any other part. For Theosophy, in name at least, has been before the world for over a quarter of a century, and there have been many self-elected exponents who may, for all the student knows, have exploited themselves, obscured Theosophy and diverted its channel for personal ends. It is certain that strange things have been said and done in the name of Theosophy. Therefore, the facts as to "Who brought it," are of vital importance if we would know *what was brought.*

Mankind never received anything from higher sources except through some human being; every so-called "revelation" was voiced by some living man among men. There have been prophets and false prophets; the truth or falsity is not determined by the claims of the prophet, but by the nature of the "revelation." Some person or persons brought Theosophy to the Western World, and in bringing it one of them said and wrote, "it is not a treatise, nor a series of vague theories, but contains *all* that can be given out to the world in this century. It will be centuries before much more is given." Another said and wrote, "Promulgate; do not speculate." Find the right persons and you have the presentation of Theosophy pure and simple. Then, and then only, is one in the position to know whether any claim or statement affirmed to be Theosophical, is so or not.

In 1874, a year before the formation of the Theosophical Society, H. P. Blavatsky and Wm. Q. Judge met in New York. In regard to this meeting Mr. Judge wrote:

> "Not as a questioner of philosophies did I come before her, not as one groping in the dark for light that schools and fanciful theories had obscured, but as one, who, wandering many periods through the corridors of life, was seeking the friends who could show where the designs had been hidden. And true to the call she responded, revealing the plans once again, and speaking no words to explain, simply pointed them out and went on with the task. It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end."

These words must accurately describe a fact; yet, if they stood alone, some might question them. Fortunately for our correct understanding, they do not stand alone, but are confirmed in many ways and at different times by H. P. Blavatsky herself in printed and written records. We cannot question her veracity without questioning Theosophy which she brought; Theosophy proves itself to

be true and confirms her truthfulness. If then, H. P. Blavatsky and Wm. Q. Judge mutually record their recognition of each other, and their relation in the work, the meaning is plain.

When H. P. Blavatsky left America, the land of her adoption by naturalization, and the birthplace of the Theosophical Society, she left her colleague, Wm. Q. Judge, to carry on the work in that country which she declared was the cradle of the new Race, and held the crest wave of advancing civilization. It must be apparent that for such a task there would be selected the one best fitted to lay down the lines needed for the great end in view. Error cannot be charged in a matter of such great importance without practically denying the existence of Masters, Their knowledge, and Theosophy itself, for they all stand or fall together.

The history of each great world religion shows at its starting point a personage who was credited with divine knowledge, and upon whose teachings the subsequent form or forms of religion arose. The founder of Christianity appeared as a man among men; he was of lowly birth among a sect despised by the majority of the people of the time. He was accused of many transgressions. His followers do not judge of him by these things, but by the message that he brought; and by that message are enabled to see that many of the transgressions of which he was accused, were protests against the cant, hypocrisy and inhumanity of the time. But who or what was Jesus? Was he not one of many such divine incarnations with a special message to the people he came to? That people, except a handful, neither knew nor understood him; and even among his chosen disciples he was betrayed and denied. Verily, history repeats itself.

What is Theosophy? It shows itself to be as divine a message as any ever given to the world of men, and a more complete one. Who, or what then would be its Messengers? Who but those of that great Brotherhood of perfected beings who, out of Their great compassion, ever work for the ideal progression of humanity.

H. P. Blavatsky and Wm. Q. Judge, in their capacity of Messengers, cannot be separated; They stand or fall together. Those who are found belittling one, will be found belittling the other. Their writings are mutually corroborative and complementary. Studied together, they embody the noblest religious ideal, the highest all-inclusive philosophy, the most practical application; giving the science of life, the art of living, the very knowledge that humanity stands in crying need of.

Let those then who would understand the Theosophical Movement, Theosophy, and its Messengers, consider that it might be true that the persons known to the world as H. P. Blavatsky and Wm. Q. Judge, were but the mortal garments assumed by beings of a higher order; let Their writings be studied from this point of view, and it is certain that a great light will dawn, where before, there was darkness and confusion.

HENRY STEEL OLCOTT
AND
THE THEOSOPHICAL SOCIETY

To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible.

—*H. P. Blavatsky,* Key to Theosophy.

IT is above all else essential that true discrimination should be added to whatever of earnestness and sincerity the student may possess. And it is only by self-induced and self-devised efforts that this true discrimination can be acquired. It cannot be bestowed. It does not pass by any grant or inheritance. And it can only be developed by "doing service, by strong search, by questions, and by humility."

From such efforts the student may discern the order and relatedness of persons and events to each other and to the CAUSE underlying all, permeating all.

THEOSOPHY is the cause, the origin, basis and genius of every Theosophical movement or organization; forms *in itself* the common ground of interest and effort, above and beyond all differences of opinion as to persons or methods.

The Three Fundamental Propositions of Theosophy are so because they are universal in existence and in application. There is Spirit, Soul and Matter everywhere. When we forget this, when we ignore this, when we essay to annul this eternal conjugation, we do but slip and stumble in the endless mazes of delusion.

The Theosophical Movement can only be understood by understanding and applying the teachings of Theosophy. It can then be seen that the Theosophical Movement began far back in the night of Time, and has since been moving through many and various peoples, places and environment. Its source is in that long and unbroken line of Elder Brothers of Humanity, Beings who were perfected in this and former periods of evolution. They have always existed as a body, all knowing each other, no matter in what part of the world they may be, all having a single doctrine, and all working for the race in many different ways.

Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great Movement is to be discerned. All who love Brother-

hood are parts of that great whole denominated the Theosophical Movement. Its unity throughout the world does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of those in the world who are working for it, and he who can, to any extent, assimilate the Master, to that extent he is the representative of the Master, and has the help of the Lodge and Its work.

The great work of the real Theosophical Movement is aided by working organizations, but is above them all. That grand work does not depend upon forms, ceremonies, particular persons or set organizations. Hence organizations of Theosophists must vary and change in accordance with place, time, exigency and people.

The Theosophical Society will then appear in its proper light as an effect, a visible organization, a machine for conserving energy and putting it to use. As such it is not and cannot be universal, nor continuous, and like all such bodies, it must change from time to time, as human defects come out, as the times change, and as the great underlying spiritual Movement compels such alterations. Thus, those of us who follow after and worship a mere organization are making fetishes and worshipping a shell.

It should be abundantly clear that the line of transmission of the Wisdom of the Lodge and Its efforts for the advancement of the race through the Theosophical Movement and Theosophical Societies is spiritual and not physical. In the same way it is self-evident that no question of "successorship" or "authority" should ever have arisen with regard to Madame Blavatsky, Mr. Judge or Colonel Olcott, the three Founders of the Theosophical Society.

There is no question anywhere as to who brought THEOSOPHY to the Western world, nor is there any reason to believe that the Messenger, H. P. Blavatsky, failed to deliver all that was to be given out until 1975—the time stated by her for the advent of the next Messenger. Madame Blavatsky could no more pass on her attainments to another than could Shakespeare, Milton or Beethoven pass on theirs. Whatever of "authority" pertains to her must rest upon the Message she brought, its comprehensiveness, its completeness, its continuity and reasonableness; in other words, on its *philosophical synthesis*, a thing missed alike by the superficial and the contentious, by the indolent, the superstitious, and the dogmatic. Equally, whatever of "succession" may obtain among her associates, followers and students of every degree is measurable only by their adhesion to and following of the lines laid down by her, and not by any externalities whatever.

The life and efforts of H. P. Blavatsky and of William Q. Judge, as everywhere shown in their actions and in their writings, were one and inseparable in devotion to the service of "that great orphan—Humanity." They gave themselves consistently and untiringly to the teaching and spread of THEOSOPHY and the furthering of the Theosophical Movement. To them the Theosophical Society was never anything but a vehicle, a channel, a body to be used, changed, patched, discarded if need be, for a more serviceable instrument.

It needs but a study and comparison of their writings and activities to ascertain this beyond all cavil. Such study and comparison will yield the student a clear and certain perspective that can be obtained in no other way. He will then have a sure basis for deductions in regard to Theosophy, the Movement, the Society and the positions therein of two out of the three persons associated from the commencement of the work of the present cycle, and a sure guide in threading his way through the perplexities of the last twenty years.

The same study and comparison of the life work and writings of Colonel Olcott will set forth with equal clearness his place and function in this Trinity.

His connection with the Society was direct, immediate and sustained. From 1875 until his death in 1907 all his ability and zeal, all his loyalty and devotion, were unsparing and undeviating in the direction, sustentation and care of that Society. To him the Society of which he was elected President, and of which during long years he called himself the President-Founder, was more than the Ark of the covenant: it was the Covenant itself. He literally gave to the Society his life. He fought for it, wrote for it, traveled for it, suffered for it. For Colonel Olcott the Theosophical Society *was* the Movement; *was* Theosophy. In it he lived and moved and had his being. In all his writings for the *Theosophist*, in his well-nigh numberless proclamations, "executive notices," "addresses," and "official documents," one thing shines paramount, incessant, all-important—the Theosophical *Society*.

Colonel Olcott lived according to his light, worked according to his understanding, and performed a mighty and a valiant service. While for the sake of Truth—for those who serve as for those who seek—his errors of mind and brain can neither be glossed nor ignored, we may well believe that he did all he could and the best he knew, and the Master has said that he who does that, does enough. That he was unable to distinguish between the vessel and its content was his Karma, rather than his fault.

Once assigned to his rightful position as the steadfast and devoted head of the Society formed to make a vehicle for Theosophy, his efforts appear brilliant, glorious, worthy of emulation. It is only when we falsely strive to make of him a Messenger, Teacher or Guide, that we do wrong to him and to ourselves.

The enduring work of Colonel Olcott is to be looked for in India and the Farther East, rather than in Europe or America. There his name is imperishably associated with the reunion of the dissevered and opposed wings of the great Buddhist congregation. There his long residence and labor went far to break the hard and barren soil of caste and creed and schism. To him more than to any other is due the fraternal commingling in some degree on the Theosophic platform of those who for long centuries had felt it contamination to breathe the air of their brethren of another sect.

For the sake of the soul alone, the Universe exists.

—*Patanjali's Yoga Aphorisms—Book II.*

LETTER FROM H. P. B. TO THE AMERICAN CONVENTION OF 1888

THE following is the first Letter of H. P. Blavatsky to the American Theosophists, and was sent to the second American Convention, held at Chicago, April 22d and 23d, 1888:

To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

MY DEAREST BROTHER AND CO-FOUNDER OF THE THEOSOPHICAL SOCIETY:

In addressing to you this letter, which I request you to read to the convention summoned for April 22d, I must first present my hearty congratulations and most cordial good wishes to the assembled Delegates and good Fellows of our Society, and to yourself—the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me then thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that, on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, preeminently in yours. May the assembled Society feel the warm greeting as freely as it is given, and may every Fellow present, who realizes that he has deserved it, profit by the Blessings sent.

Theosophy has lately taken a new start in America which marks the commencement of a new Cycle in the affairs of the Society in the West. And the policy you are now following is admirably adapted to give scope for the widest expansion of the movement, and to establish on a firm basis an organization which, while promoting feelings of fraternal sympathy, social unity, and solidarity, will leave ample room for individual freedom and exertion in the common cause—that of helping mankind.

The multiplication of local centers should be a foremost consideration in your mind, and each man should strive to be a center of work in himself. When his inner development has reached a certain point, he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, round which other people will gather, forming a center from which in-

formation and spiritual influence radiate, and towards which higher influences are directed.

But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatize.

Since the Society was founded, a distinct change has come over the spirit of the age. Those who gave us commission to found the Society foresaw this now rapidly growing wave of transcendental influence following the other wave of mere phenomenalism. Even the journals of Spiritualism are gradually eliminating the phenomena and wonders, to replace them with philosophy. The Theosophical Society led the van of this movement; but, although Theosophical ideas have entered into every development or form which awakening spirituality has assumed, yet Theosophy pure and simple has still a severe battle to fight for recognition. The days of old are gone to return no more, and many are the Theosophists who, taught by bitter experience, have pledged themselves to make of the Society a "miracle club" no longer. The faint-hearted have asked in all ages for signs and wonders, and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple. But there are others among us who realize intuitionally that the recognition of pure Theosophy—the philosophy of the rational explanation of things and not the tenets—is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.

This should never be forgotten, nor should the following fact be overlooked. On the day when Theosophy will have accomplished its most holy and most important mission—namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last 18 centuries, and which every association has hitherto failed to accomplish.

Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergences would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever-growing Knowledge.

According as people are prepared to receive it, so will new Theosophical teaching be given. But no more will be given than the world, on its present level of spirituality, can profit by. It depends

on the spread of Theosophy—the assimilation of what has been already given—how much more will be revealed, and how soon.

It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufactory of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. For by "materialism" is meant not only an anti-philosophical negation of pure spirit, and, even more, materialism in conduct and action,—brutality, hypocrisy, and above all, selfishness,—but also the fruits of a disbelief in all but material things, a disbelief which has increased enormously during the last century, and which has led many, after a denial of all existence other than that in matter, into a blind belief in the *materialization of Spirit.*

The tendency of modern civilization is a reaction towards a development of those qualities which conduce to the success in life of man as an animal in the struggle for animal existence. Theosophy seeks to develop the human nature in man in addition to the animal, and at the sacrifice of the superfluous animality which modern life and materialistic teachings have developed to a degree which is abnormal for the human being at this stage of his progress.

Men cannot all be Occultists, but they can all be Theosophists. Many who have never heard of the Society are Theosophists without knowing it themselves; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features. He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also—he who preaches the gospel of good-will, teaches Theosophy.

This aspect of Theosophy has never failed to receive due and full recognition in the pages of the *Path,* a journal of which the American Section has good reason to be proud. It is a teacher and a power; and the fact that such a periodical should be produced and supported in the United States speaks in eloquent praise both of its Editor and its readers.

America is also to be congratulated on the increase in the number of the Branches or Lodges which is now taking place. It is a sign that in things spiritual as well as things temporal the great American Republic is well fitted for independence and self-organization. The founders of the Society wish every Section, as soon as it becomes strong enough to govern itself, to be as independent as is compatible with its allegiance to the Society as a whole and to the Great Ideal Brotherhood, the lowest formal grade of which is represented by the Theosophical Society.

Here in England, Theosophy is waking into new life. The

slanders and absurd inventions of the Society for Psychical Research have almost paralyzed it, though only for a very short time, and the example of America has stirred the English Theosophists into renewed activity. *Lucifer* sounded the *reveille*, and the first fruit has been the founding of the "Theosophical Publication Society." This Society is of great importance. It has undertaken the very necessary work of breaking down the barrier of prejudice and ignorance which has formed so great an impediment to the spread of Theosophy. It will act as a recruiting agency for the Society by the wide distribution of elementary literature on the subject, among those who are in any way prepared to give ear to it. The correspondence already received shows that it is creating an interest in the subject, and proves that in every large town in England there exist quite enough isolated Theosophists to form groups or Lodges under charter from the Society. But, at present, these students do not even know of each other's existence, and many of them have never heard of the Theosophical Society until now. I am thoroughly satisfied of the great utility of this new Society, composed as it is to a large extent of members of the Theosophical Society, and being under the control of prominent Theosophists, such as you, my dear Brother W. Q. Judge, Mabel Collins, and the Countess Wachtmeister.

I am confident that, when the real nature of Theosophy is understood, the prejudice against it, now so unfortunately prevalent, will die out. Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But, in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do. People say that Theosophists should show what is in them, that "the tree is known by its fruits." Let them build dwellings for the poor, it is said, let them open "soup-kitchens," etc., etc., and the world will believe that there is something in Theosophy. These good people forget that Theosophists, as such, are poor, and that the founders themselves are poorer than any, and that one of them, at any rate, the humble writer of these lines, has no property of her own, and has to work hard for her daily bread whenever she finds time from her Theosophical duties. The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man; and when people have learnt to think and feel as truly human beings should feel and think, they

will act humanely, and works of charity, justice, and generosity will be done spontaneously by all.

Now with regard to the *Secret Doctrine*, the publication of which some of you urged so kindly upon me, and in such cordial terms, a while ago. I am very grateful for the hearty support promised and for the manner in which it was expressed. The MS. of the first three volumes is now ready for the press; and its publication is only delayed by the difficulty which is experienced in finding the necessary funds. Though I have not written it with an eye to money, yet, having left Adyar, I must live and pay my way in the world so long as I remain in it. Moreover, the Theosophical Society urgently needs money for many purposes, and I feel that I should not be justified in dealing with the *Secret Doctrine* as I dealt with *Isis Unveiled*. From my former work I have received personally in all only a few hundred dollars, although nine editions have been issued. Under these circumstances I am endeavoring to find means of securing the publication of the *Secret Doctrine* on better terms this time, and here I am offered next to nothing. So, my dearest Brothers and Co-workers in the trans-Atlantic lands, you must forgive me the delay, and not blame me for it but the unfortunate conditions I am surrounded with.

I should like to revisit America, and shall perhaps do so one day, should my health permit. I have received pressing invitations to take up my abode in your great country which I love so much for its noble freedom. Colonel Olcott, too, urges upon me very strongly to return to India, where he is fighting almost single-handed the great and hard fight in the cause of Truth; but I feel that, for the present, my duty lies in England and with the Western Theosophists, where for the moment the hardest fight against prejudice and ignorance has to be fought. But whether I be in England or in India, a large part of my heart and much of my hope for Theosophy lie with you in the United States, where the Theosophical Society was founded, and of which country I myself am proud of being a citizen. But you must remember that, although there must be local Branches of the Theosophical Society, there can be no local Theosophists: and just as you all belong to the Society, *so do I belong to you all.*

I shall leave my dear Friend and Colleague, Col. Olcott, to tell you all about the condition of affairs in India, where everything looks favorable, as I am informed, for I have no doubt that he also will have sent his good wishes and congratulations to your Convention.

Meanwhile, my far-away and dear Brother, accept the warmest and sincerest wishes for the welfare of your Societies and of yourself personally, and, while conveying to all your colleagues the expression of my fraternal regards, assure them that, at the moment when you will be reading to them the present lines, I shall—if alive—be in Spirit, Soul, and Thought amidst you all.

Yours ever, in the truth of the GREAT CAUSE we are all working for.

London, April 3, 1888. (Seal) H. P. BLAVATSKY.·.

CONSIDERATIONS ON MAGIC

WE hear a good deal nowadays and are likely to hear still more of occult science. In this regard we may as well accept the inevitable. All things have their day, and all things revolve in cycles; they come and go, and come again, though never twice the same. Even our very thoughts conform to this universal law. The life, the teachings and the fate of Pythagoras are involved in mystery, but the fate of the schools which he established and of the followers who succeeded him are matters of history. The slaughter of the Magi stands over against the abuses and abominations which were perpetrated in their name, and doubtless by many styling themselves Magicians.

It is not the object of this brief paper to attempt to define magic, or elucidate occult Science as such, but rather to suggest a few considerations which are of vital import at the present time, equally important to those who utterly deny to magic any more than an imaginative basis, as to those who, convinced of its existence as a science, are, or are to become, investigators. In both the publications and conversations of the day, frequently occur the expressions "black magic" and "white magic," and those who follow these studies are designated as followers of the *"left hand path,"* or the *"right hand path."* It ought to be understood that up to a certain point all students of magic, or occultism, journey together. By and by is reached *a place where two roads meet,* or where the common path divides, and the *awful voice from the silence,* heard only in the recesses of the individual soul utters the stern command: *"Choose ye this day whom ye will serve."* Instead of black and white magic, read black and white *motive.*

The student of occultism is rushing on to his destiny, but up to a certain point that destiny is in his own hands, though he is constantly shaping his course, freeing his soul from the trammels of sense and self, or becoming entangled in the web, which, with warp and woof will presently clothe him as with a garment without a seam.

If early in the race he finds it difficult to shake off his chains, let him remember that at every step they grow more and more tyrannical, and often before the goal is reached where the ways divide, the battle is lost or won, and the decision there is only a matter of form. That decision once made is irrevocable, or so nearly so that no exception need be made. Man lives at once in two worlds: the natural and the spiritual, and as in the natural plane he influences his associates, and is in turn influenced by them, so let him not imagine that in the spiritual plane he is alone. This will be a fatal mistake for the dabbler in magic, or the student in occultism

Throughout this vast universe the good will seek the good, and the evil the evil; each will be unconsciously *drawn to its own kind.*

But when man faces his destiny in full consciousness of the issues involved, as he must before the final decision is reached, he will be no longer unconscious of these influences, but will recognize his companions: companions, alas! no longer; *Masters* now, inhuman, pitiless; and the same law of attraction which has led him along the tortuous path unveils its face, and by affinity of evil, the slave stands in the presence of his master, and the fiends that have all along incited him to laugh at the miseries of his fellow man, and trample under his feet every kindly impulse, every tender sympathy, now make the measureless hells within his own soul resound with their laughter at him, the poor deluded fool whose selfish pride and ambition have stifled and at last obliterated his humanity.

Blind indeed is he who cannot see why those who are in possession of arcane wisdom, hesitate in giving it out to the world, and when in the cycles of time its day has come, they put forth the only doctrine which has power to save and bless, UNIVERSAL BROTHERHOOD, with all that the term implies.

There may be those who have already in this new era, entered the left-hand road. But now as of old, "by their works ye shall know them." To labor with them is in vain. Selfishness, pride and lust for power are the signs by which we may know them. They may not at once cast off disguise, and they will never deceive the true Theosophist. They can, nevertheless, deceive to their ruin the ignorant, the curious and the unwary, and it is for such as these that these lines are penned; and the worst of it is, that these poor deluded souls are led to believe that no such danger exists, and this belief is fortified by the so-called scientists, who are quoted as authority, and who ridicule everything but rank materialism. Yet notwithstanding all this, these simple souls flutter like moths around the flame till they are drawn within the vortex. It is better a million times that the proud, the selfish and time-serving should eat, drink and be merry, and let occultism alone, for these propensities, unless speedily eradicated, will bear fruit and ripen into quick harvests, and the wages thereof is death, literally the "*second death.*"

The purpose of Theosophy is to eradicate these evil tendencies of man, so that whether on the ordinary planes of daily life, or in the higher occult realms, the Christ shall be lifted up, and draw all men unto him.

"Man's inhumanity to man
Makes countless thousands mourn."

The Christs of all ages have preached this one doctrine: Charity and Brotherhood of Man. To deny the law of charity is to deny the Christ. The Theosophical Society is not responsible for unveiling to the present generation the occult nature of man. Modern Spiritualism had already done this; nor is the responsibility to be charged to the Spiritualists, for these unseen forces had revealed themselves in the fullness of time, and many millions had become

convinced, many against their wills, of the reality of the unseen universe. These things *are here,* and neither crimination or recrimination is of any use. The responsibility, therefore, rests entirely with the individual, as to what use he makes of his opportunities, as to his purposes and aims, and as he advances in his course, involved in the circle of necessity, he influences whether he will or no, those whose spheres of life touch at any point his own. *As ye sow, so shall ye also reap.* By and by the cycle will close and both the evil and the good will return like bread cast upon the waters. This is a law of all life.

Imagine not that they are weak and vacillating souls who enter the left-hand road: Lucifer was once a prince of light, admitted to the councils of the Most High. He fell through pride, and dragged downward in his fall all who worshiped the demon pride. This is no foolish fable, but a terrible tragedy, enacted at the gates of paradise, in the face of the assembled universe, and re-enacted in the heart of man, the epitome of all. Only Infinite pity can measure the downfall of such an one, only infinite love disarm by annihilation, and so put an end to unendurable woe, and that only when the cycle is complete, the measure of iniquity balanced by its measure of pain. Occultism and magic are not child's play, as many may learn to their sorrow, as many visitants of dark circles have already and long ago discovered. Better give dynamite to our children as a plaything than Magic to the unprincipled, the thoughtless, the selfish and ignorant. Let all who have joined the Theosophical Society remember this, and search their hearts before taking the first step in any magical formulary. *The motive determines all.* Occult power brings with it unknown and unmeasured responsibility.

If in the secret councils of the soul, where no eye can see, and no thought deceive that divine spark, conscience, we are ready to forget self, to forego pride, and labor for the well-being of man, then may the upright man face this destiny, follow this guide and fear no evil. Otherwise it were better that a millstone were hung about his neck, and he were cast into the depths of the sea.

WILLIAM Q. JUDGE.

(The foregoing article was first printed in *The Path* for March, 1887, over the signature "Pythagoras.")

The path of Wisdom is the path of duty. They are not separate roads as many erroneously conclude. Men fail to associate wisdom with duty—they consider them as apart. The disciple performs the action (duty), and in so doing, finds wisdom.

—*Teachings of the Master—The Path.—Vol. 1, p. 225.*

In him who knows that all spiritual beings are the same in kind with the Supreme Spirit, what room can there be for delusion of mind, and what room for sorrow, when he reflects on the identity of spirit.

THREE FUNDAMENTAL PROPOSITIONS OF THE SECRET DOCTRINE

THERE are three fundamental conceptions upon which the Secret Doctrine (Theosophy) rests. They stand—as all truth stands—upon their inherent reasonableness. They are, in fact, contained—though too often under a misleading guise—in every system of thought or philosophy worthy of the name. Once that the reader has gained a clear comprehension of them and realized the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven.

The first Fundamental Proposition is as follows:

> An Omnipresent, Eternal, Boundless PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—in the words of Mandukya—"unthinkable and unspeakable."

This first principle covers all that every race, people and religion have attempted to define as Deity. All peoples have had, and have, their own conceptions of Deity, and these conceptions have varied in accordance with the nature of their intelligence. What is true of the past, is also true of the present; Christianity has its own peculiar conception; other religions theirs. The fact to be observed is that all these are but conceptions, finite mental idols, to whom attributes are accredited, and that none can be a Reality.

To render the idea clearer to the reader, let us consider Space. Space is the one thing which always is; all things and beings exist in space; space cannot be conceived as having a beginning or ending, for no matter how far we extend our conception of it, there is boundless space beyond. No human mind can exclude space from any conception, or conceive of it by itself. The Infinite and Eternal Cause, the rootless root of all that was, is, or ever shall be, is not less than Space. How far above those whom we term "heathen" are we who construct mental idols rather than those of wood, stone or metal? All that a man can know of the Supreme is what he knows in himself, through himself, by himself; in the East the realization of this is called "The Awakening of the Self," the Self of creatures. Jesus did not teach an outside God, but the "Father within." The Bhagavad Gita says, "As a single sun illuminateth the whole world, even so doth the One Spirit illumine

every body." In every being IT is the power to perceive, however small or great the perceptions may be which constitute the being.

The second Fundamental Proposition is as follows:

> "The Eternity of the Universe *in toto* as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappearing' called the 'manifesting stars,' and 'the sparks of Eternity.'
>
> "This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has recorded in all department of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe."

The above statement seems so clear that any further words of application would appear to be unnecessary, yet, as some may be given direction by them, and as certain applications have been found of assistance to others, these will be given:

Speaking of the "Eternity of the Universe as a boundless plane," refers to what we call "space" in regard to which we know that "it" cannot be conceived of as having beginning or end. "It" always *is,* whether there are universes, worlds, men, things, or none. In this boundlessness is found prevailing, one great law of Periodicity. Just as there are Day and Night, Waking and Sleeping, Summer and Winter, continually alternating, succeeding each other, so there are worlds and solar systems doing likewise, each a continuation of that which preceded it. It is under this Law of Periodicity that all growth goes on; it is the process of evolution. Applying it still further we may see that as Morning, Noon and Night are succeeded by Morning again; Spring, Summer, Autumn and Winter, succeeded by Spring again, so under the same self-evident law, Birth, Youth, Manhood, Death, are succeeded by Birth again. If there were no other evidence available, this law of universal operation points directly to Reincarnation as the process of human development. Applying the same law in a wider sense, we may see first that boundless space contains numberless universes; that as beings differ in degree of attainment, so universes, or solar systems differ. Further, that each existing solar system is a continuation of others that preceded it, just as our days, or lives, are continuations. The more we apply this law, the more do we see its absolutely universal application, and the more do we gain an insight into the meaning of life. Under this process all growth is governed by the law of laws called Karma: action and its consequent reaction; or as ethically stated, "Whatsoever a man soweth, that shall he also reap." A concise statement of Karma is that it is an unerring and undeviating tendency in the universe to restore equilibrium, and it operates incessantly; rigid justice rules the

world. It is a Universe of Law, not chance, or the caprice of any being whatever.

The Third Fundamental Proposition is as follows:

> "The fundamental identity of all Souls with the Universal Oversoul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul —a spark of the former—through the Cycle of Incarnation (or 'Necessity') in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle—or the Over-Soul—has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha). The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations."

The statement is so plain and clear that no comment should be necessary; it amounts to this: that every form in every kingdom of nature is an expression of a degree of consciousness, and that points to the fact that form changes in accordance with the demands of the consciousness, but under the law of action and reaction. The higher degrees of consciousness work in, through and upon the lower, thus impelling them in the direction of the higher; the chain is complete from lowest to highest being, the whole purpose of the Universe being the evolution of Soul.

As a man throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal frames entereth into others which are new.

—*Bhagavad-Gita—Chap. 2.*

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

—*Voice of the Silence-Fragment—I, p. 14.*

Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin.

—*Voice of the Silence-Fragment—II, p. 31.*

MUSINGS ON THE TRUE THEOSOPHIST'S PATH

"THE way of inward peace is in all things to conform to the pleasure and disposition of the Divine Will. Such as would have all things succeed and come to pass according to their own fancy, are not come to know this way; and therefore lead a harsh and bitter life; always restless and out of humor, without treading the way of peace."

Know then, Oh Man, that he who seeks the hidden way, can only find it through the door of life. In the hearts of all, at some time, there arises the desire for knowledge. He who thinks his desire will be fulfilled, as the little bird in the nest, who has only to open his mouth to be fed, will very truly be disappointed.

In all nature we can find no instance where effort of some kind is not required. We find there is a natural result from such effort. He who would live the life or find wisdom can only do so by continued effort. If one becomes a student, and learns to look partially within the veil, or has found within his own being something that is greater than his outer self, it gives no authority for one to sit down in idleness or fence himself in from contact with the world. Because one sees the gleam of the light ahead he cannot say to his fellow, "I am holier than thou," or draw the mantle of seclusion around him.

The soul develops like the flower, in God's sunlight, and unconsciously to the soil in which it grows. Shut out the light and the soil grows damp and sterile, the flower withers or grows pale and sickly. Each and every one is here for a good and wise reason. If we find partially *the why* we are here, then is there the more reason that we should, by intelligent contact with life, seek in it the farther elucidation of the problem. It is not the study of ourselves so much, as the thought for others that opens this door. The events of life and their causes lead to knowledge. They must be studied when they are manifested in daily life.

There is no idleness for the Mystic. He finds his daily life among the roughest and hardest of the labors and trials of the world perhaps, but goes his way with smiling face and joyful heart, nor grows too sensitive for association with his fellows, nor so extremely spiritual as to forget that some other body is perhaps hungering for food.

It was said by one who pretended to teach the mysteries, "It is needful that I have a pleasant location and beautiful surroundings." He who is a true Theosoph will wait for nothing of the sort, either before teaching; or what is first needful, learning. It would per-

haps, be agreeable, but if the Divine Inspiration comes only under those conditions, then indeed is the Divine afar from the most of us. He only can be a factor for good or teach how to approach the way, who, forgetting his own surroundings, strives to beautify and illumine those of others. The effort must be for the good of others, not the gratifying of our own senses, or love for the agreeable or pleasant.

Giving thought to self will most truly prevent and overthrow your aims and objects, particularly when directed toward the occult.

Again there arises the thought, "I am a student, a holder of a portion of the mystic lore." Insidiously there steals in the thought, "Behold I am a little more than other men, who have not penetrated so far." Know then, oh man, that you are not as great even as they. He who thinks he is wise is the most ignorant of men, and he who begins to *believe* he is wise is in greater danger than any other man who lives.

You think, oh, man, that because you have obtained a portion of occult knowledge, that it entitles you to withdraw from contact with the rest of mankind. It is not so. If you have obtained true knowledge it forces you to meet all men not only half way, but more than that to seek them. It urges you not to retire but, seeking contact, to plunge into the misery and sorrow of the world, and with your cheering word, if you have no more (the Mystic has little else), strive to lighten the burden for some struggling soul.

You dream of fame. We know no such thing as fame. He who seeks the upward path finds that all is truth; that evil is the good gone astray. Why should we ask for fame? It is only the commendation of those we strive to help.

Desire neither notice, fame nor wealth. Unknown you are in retirement. Being fameless you are undisturbed in your seclusion, and can walk the broad face of the earth fulfilling your duty, as commanded, unrecognized.

If the duty grows hard, or you faint by the way, be not discouraged, fearful or weary of the world. Remember that "Thou may'st look for silence in tumult, solitude in company, light in darkness, forgetfulness in pressures, vigor in despondency, courage in fear, resistance in temptation, peace in war, and quiet in tribulation."

> "Work as those work who are ambitious. Respect life as those do who desire it. Be happy as those are who live for happiness." —*Light on the Path.*

We are tried in wondrous ways, and in the seemingly unimportant affairs of life, there often lie the most dangerous of the temptations.

Labor, at best, is frequently disagreeable owing either to mental or physical repugnance. When he who seeks the upward path begins to find it, labor grows more burdensome, while at the time he is, owing to his physical condition, not so well fitted to struggle with it. This is all true, but there must be no giving in to it. It must be

forgotten. He *must work*, and if he cannot have the sort he desires or deems best suited to him, then must he take and perform that which presents itself. It is that which he most needs. It is not intended either, that he do it to have it done. It is intended that he work as if it was the object of his life, as if his whole heart was in it. Perhaps he may be wise enough to know that there is something else, or that the future holds better gifts for him, still this also must to all intents be forgotten, while he takes up his labor, as if there were no tomorrow.

Remember that life is the outcome of the Ever-Living. If you have come to comprehend a little of the mystery of life, and can value its attractions according to their worth; these are no reasons why you should walk forth with solemn countenance to blight the enjoyments of other men. Life to them is as real as the mystery is to you. Their time will come as yours has, so hasten it for them, if you can, by making life brighter, more joyous, better.

If it be your time to fast, put on the best raiment you have, and go forth, not as one who fasts, but as one who lives for life.

Do your sighing and crying within you. If you cannot receive the small events of life and their meanings without crying them out to all the world, think you that you are fitted to be trusted with the mysteries?

The doing away with one or certain articles of diet, *in itself*, will not open the sealed portals. If this contained the key, what wise beings must the beasts of the field be, and what a profound Mystic must Nebuchadnezar have been, after he was "turned out to grass!"

There are some adherents of a faith which has arisen in the land, who deem it wise to cast away all things that are distasteful to them; to cut asunder the ties of marriage because they deem it will interfere with their spiritual development, or because the other pilgrim is not progressed enough. Brothers, there lives not the man who is wise enough to sit as a judge upon the spiritual development of any living being. He is not only unwise but blasphemous who says to another: "Depart! you impede my exalted spiritual development."

The greatest of all truths lies frequently in plain sight, or veiled in contraries. The impression has gone abroad that the Adept or the Mystic of high degree has only attained his station by forsaking the association of his fellow creatures or refusing the marriage tie. It is the belief of very wise Teachers that all men who had risen to the highest degrees of Initiation, have at some time passed through the married state. Many men, failing in the trials, have ascribed their failure to being wedded, precisely as that other coward, Adam, after being *the first transgressor*, cried out: "It was Eve."

One of the most exalted of the Divine Mysteries lies hidden here —therefore, Oh Man, it is wise to cherish that which holds so much of God and seek to know its meaning; not by dissolution and cutting asunder, but by binding and strengthening the ties. Our most Ancient Masters knew of this and Paul also speaks of it. ("Ephesians v. 32.)

Be patient, kindly and wise, for perhaps in the next moment of life the light will shine out upon thy companion, and you discover that you are but a blind man, claiming to see. Remember this, that you own not one thing in this world. Your wife is but a gift, your children are but loaned to you. All else you possess is given to you only while you use it wisely. Your body is not yours, for Nature claims it as her property. Do you not think, Oh Man, that it is the height of arrogance for you to sit in judgment upon any other created thing, while you, a beggar, are going about in a borrowed robe?

If misery, want and sorrow are thy portion for a time, be happy that it is not death. If it is death, be happy there is no more of life.

You would have wealth and tell of the good you would do with it. Truly will you lose your way under these conditions. It is quite probable that you are as rich as you ever will be, therefore, desire to do good with what you have—and *do it*. If you have nothing, know that it is best and wisest for you. Just so surely as you murmur and complain just so surely will you find that "from him that hath not, shall be taken even that which he hath." This sounds contradictory, but in reality is in most harmonious agreement. Work in life and the Occult are similar; all is the result of your own effort and will. You are not rash enough to believe that you will be lifted up into Heaven like the Prophet of old—but you really hope some one will come along and give you a good shove toward it.

Know then, Disciples, that you only can lift yourselves by your own efforts. When this is done, you may have the knowledge that you will find many to accompany you on your heretofore lonely journey; but neither they or your Teacher will be permitted to push or pull you one step onward.

This is all a very essential part of your preparation and trial for Initiation.

You look and wait for some great and astounding occurrence, to show you that you are going to be permitted to enter behind the veil; that you are to be Initiated. It will never come. He only who studies all things and learns from them, as he finds them, will be permitted to enter, and for him there are no flashing lightnings or roiling thunder. He who enters the door, does so as gently and imperceptibly as the tide rises in the night-time.

Live well your life. Seek to realize the meaning of every event. Strive to find the Ever Living and wait for more light. The True Initiate does not fully realize what he is passing through until his degree is received. If you are striving for light and Initiation, remember this, that your cares will increase, your trials thicken, your family make new demands upon you. He who can understand and pass through these patiently, wisely, placidly—may hope.

If you desire to labor for the good of the world, it will be unwise for you to strive to include it all at once in your efforts. If you can help elevate or teach but one soul—that is a good beginning, and more than is given to many.

Fear nothing that is in Nature and visible. Dread no influence

exerted by sect, faith, or society. Each and every one of them originated upon the same basis—Truth, or a portion of it at least. You may not assume that you have a greater share than they, it being needful only that you find all the truth each one possesses. You are at war with none. It is peace you are seeking, therefore it is best that the good in everything is found. For this brings peace.

It has been written that he who lives the Life shall know the doctrine. Few there be who realize the significance of The Life.

It is not by intellectually philosophizing upon it, until reason ceases to solve the problem, nor by listening in ecstatic delight to the ravings of an *Elemental clothed*—whose hallucinations are but the offspring of the Astral—that the life is realized. Nor will it be realized by the accounts of the experiences of other students. For there be some who will not realize Divine Truth itself, when written, unless it be properly punctuated or expressed in flowery flowing words.

Remember this: that as you live your life each day with an uplifted purpose and unselfish desire, each and every event will bear for you a deep significance—an occult meaning—and as you learn their import, so do you fit yourself for higher work.

There are no rose-gardens upon the way in which to loiter about, nor fawning slaves to fan one with golden rods of ostrich plumes. The Ineffable Light will not stream out upon you every time you may think you have turned up the wick, nor will you find yourself sailing about in an astral body, to the delight of yourself and the astonishment of the rest of the world, simply because you are making the effort to find wisdom.

He who is bound in any way—he who is narrow in his thoughts—finds it doubly difficult to pass onward. You may equally as well gain wisdom and light in a church as by sitting upon a post while your nails grow through your hands. It is not by going to extremes or growing fanatical in any direction that the life will be realized.

Be temperate in all things, most of all in the condemnation of other men. It is unwise to be intemperate or drunken with wine. It is equally unwise to be drunken with temperance. Men would gain the powers; or the way of working wonders. Do you know, O man, what the powers of the Mystic are? Do you know that for each gift of this kind he gives a part of himself. That it is only with mental anguish, earthly sorrow, and almost his heart's blood, these gifts are gained? Is it true, think you, my brother, that he who truly possesses them desires to sell them at a dollar a peep, or any other price? He who would trade upon these things finds himself farther from his goal than when he was born.

There *are* gifts and powers. Not just such as you have created in your imagination, perhaps. Harken to one of these powers: He who has passed onward to a certain point, finds that the hearts of men lie spread before him as an open book, and from there onward the motives of men are clear. In other words, he can read the hearts of men. But not selfishly; should he but once use this knowledge selfishly, the book is closed—and he reads no more. Think you,

my brothers, he would permit himself to *sell* a page out of this book?

Time—that which does not exist outside the inner circle of this little world—seems of vast importance to the physical man. There comes to him at times the thought that he is not making any progress, and that he is receiving nothing from some Mystic source. From the fact that he has the thought that no progress is being made the evidence is gained that he is working onward. Only the dead in living bodies need fear. That which men would receive from Mystic sources is frequently often repeated, and in such a quiet, unobtrusive voice, that he who is waiting to hear it shouted in his ear is apt to pass on unheeding.

Urge no man to see as yourself, as it is quite possible you may see differently when you awake in the morning. It is wiser to let the matter rest without argument. No man is absolutely convinced by that. It is but blowing your breath against the whirlwind.

It was at one time written over the door: Abandon Hope, all ye who enter here. It has taken hundreds of years for a few to come to the realization that the wise men had not the slightest desire for the company of a lot of hopeless incurables in the mysteries. There is to be abandoned hope for the gratification of our passions, our curiosities, our ambition or desire for gain. There is also another Hope—the true; and he is a wise man who comes to the knowledge of it. Sister to Patience, they together are the Godmothers of Right Living, and two of the Ten who assist the Teacher.

WILLIAM Q. JUDGE.

(Reprinted from *The Path* 1886-7.)

ON THE LOOKOUT

Dr. Schaefer, president of the British Association, seems to have produced a prodigious flutter in the religious dovecotes by his assertion that life is the result of chemical combinations, and that the chemist who produces these combinations will produce also life where no life was before. Living matter, says Dr. Schaefer, evolves from matter that is not living, not by any process of sudden alteration, still less by supernatural intervention, but by way of an indeterminate borderland bounded on one side by the distinctly inanimate and on the other side by the distinctly animate. Hence the tears of the theologians who firmly believe that the fabric of their faith must disappear like a dream if the reality of a "supernatural intervention" be inpugned.

With the theologians we have at the moment no concern. To be driven from pillar to post by the scientific flail has been their lot for many years, having lost whatever Gnosis they ever possessed. Perhaps the exercise is good for them. But there are some few questions that Theosophy might put to Dr. Schaefer himself. Why, for example, does he say that movements similar to the movements of life are to be found "in substances which no one by any stretch of imagination can regard as living, such as oil drops and mercury globules?" Here we have an example of the scientific dogmatism that acts upon the lay mind as a hypnotic suggestion of proof. It needs no "stretch of imagination" what-

ever to regard oil drops and mercury globules as living. Indeed, it would need the "stretch of imagination" to regard them as not living. No "stretch of imagination" is needed to regard as living all matter, wherever and however it is found. *All is life,* says the "Secret Doctrine" (1,269), "and every atom of even mineral dust is a *Life,* though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism. "The very atoms," says Tyndall, "seem instinct with a desire for life." Indeed, there is no other path than this out of a veritable bog of conjecture and perplexity, just such a bog, indeed, as Dr. Schaefer is evidently floundering in. And since the learned president now admits—for which we may be duly and Theosophically grateful—that "the line between inorganic and organic chemistry, which up to the middle of last century appeared sharp, subsequently became misty and has now disappeared," may we not expect that the artificial line between the inanimate and the animate will also become misty and subsequently disappear? To quote once more from the "Secret Doctrine:" "The expression employed by science, 'inorganic substance,' means simply that the latent life, slumbering in the molecules of so-called 'inert matter,' is incognizable."

Theosophy would also ask why there are "laws of evolution" at all, laws that impel so-called inanimate matter to become animate; why these laws are always regular, definite and precise, and their course always predicable, and what is that force that imposes these laws and that drives matter forward toward increased complexity in an orderly way instead of chaotically? Nothing seems more remarkable than the glibness with which science appeals to the "laws of evolution" and the hardihood with which it flouts the idea of a law-giver or of a cosmic consciousness. In the meantime, it is to be feared that Theosophy must continue to shock the scientific nerves by insisting upon this same cosmic consciousness, and therefore, upon plan, precision, intention and design from one end of the universe to the other.

> Everything in the Universe, throughout all its kingdoms, is **conscious, i. e.,** endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that, simply because we do not perceive any signs of consciousness which we can recognize, say, in stones, we have no right to say that **no consciousness exists there.** There is no such thing as either "dead" or "blind" matter, as there is no "blind" or "unconscious" law. These find no place among the conceptions of Occult Philosophy.—("Secret Doctrine" 1.295).

We have, at least, the consolation of foreseeing some future scientific assembly in which the universality of life and of consciousness will be as placidly and unapologetically assumed as Dr. Schaefer now assumes the disappearance of the line between the organic and the inorganic.

By the way, Alfred Russel Wallace has something to say to Dr. Schaefer, and as Dr. Wallace's scientific rank is somewhat higher than that of Dr. Schaefer himself, it is well that we should hear what he says. Dr. Wallace points out with a certain delicate sarcasm that Dr. Schaefer's inability to conceive of a thing can hardly be regarded as final proof that the thing has no reality, and that such dicta as "it is inconceivable," or "I am unable to believe," or "it is impossible to suppose," leave much to be desired from the point of scientific demonstration. Dr. Wallace goes on to say: "Take for instance, Crookes and myself. We have studied the subject of psychological phenomena for forty years and we know pretty well that there are phenomena of which these men are absolutely ignorant, which prove the existence of life without matter, as it were, certainly without ordinary matter."

A telegraphic dispatch tells us that a schooner is about to convey a party of scientists to Easter Island in order to investigate and report upon the colossal statues carved out of lava which now crowd the island. The dispatch tells us that there are 555 of these statues on an area less than forty-five square miles in extent, that these statues are apparently portraits, and that there is not even a legend or a myth to account for their presence. Archaeological science, it seems, has suddenly aroused itself to the presence of a new mystery,

and incidentally has directed a good deal of curious speculation toward Easter Island and its statues.

And yet H. P. Blavatsky gave us a full description of these statues twenty years ago in the "Secret Doctrine." Indeed, there are no less than twenty references to the subject in the two volumes. Easter Island is one of the few existing remnants of Lemuria, and presumably of its sixth sub-race, since it was this sub-race which built "their first rock cities out of stone and lava." We are told that "one of these great cities of primitive structure was built entirely of lava, some thirty miles west from where Easter Island now stretches its narrow strip of sterile ground, and was totally destroyed by a series of volcanic eruptions." ("Secret Doctrine," 2. 331.) The present report from England says that, "There is ample evidence that the making of these huge images was suddenly stopped, and the theory has been advanced that the island is the last pinnacle of a submerged continent which occupied the greater part of the South Pacific and possibly joined Asia with America."

Before science can explain Easter Island and its statues it will have to adopt large portions of the archaic teachings, and it will probably do this at no very distant date, and, as usual, without acknowledgement. In the meantime, may we not anticipate from Professor Schaefer a pronouncement that the Easter Island statues are due to "laws of evolution," that they "just grew," like Topsy, and that "it is impossible to suppose" that they are the work of a vanished race that lived upon a vanished continent?

The materialism of the day is nowhere more strikingly shown than in the growing popularity of eugenics and the tendency to estimate the value of a man by the kind of body that he has. If the eugenists had had their way, the world would never have known Caesar, Alexander or Napoleon, for they were epileptics; Cowper, for he was a melancholic; Pascal, for he was a neurasthenic; Spinoza, Keats or Mozart, for they were tuberculous. Chatterton, Nietzsche and the Brontes would have been similarly excluded. But genius, explains Mr. J. A. Lindsay in the *Nineteenth Century*, voicing the contentions of the eugenist, is an "accidental variation," a "mutation," a "sport." There are a hundred geniuses, admits the same authority, that "are not accounted for by anything that is recorded of their families." Surely, then, we are justified in challenging the exclusiveness of a supposed law of heredity that fails wholly to account for humanity's greatest treasures, for the men and women of the race who have given to us practically everything that is worth having. To describe genius is an "accidental variation," or a "sport" is merely to be scientifically silly, as indeed is any introduction of chance or accident into human evolution. When reincarnation and the super-sensual powers of the Divine Self are recognized as the dominant factors in human growth we shall understand the meaning of genius. And not till then. Some discussion has lately arisen as to the religion of the late William Morris. As throwing some little light upon that question we may remind ourselves that in *John Ball*, the scholar, who is Morris himself, says to the priest of the common people: "Bethink thee that when I am alive I cannot think that I shall die or believe in death at all, although I know well that I shall die. I can but think of myself as living in some other way. * * * No man that is can conceive of not being; and I mind me that in those old stories of the Danes, their common word for a man dying is to say, 'He changed his life.'"

Water may be endlessly muddy, but when the mud is gone, the water is clear. As it shines so shines the Self also, when faults are gone away, it shines forth clear.

—*The Crest Jewel of Wisdom—201-207.*

When all the desires that are hid in the heart are let go, the mortal becomes immortal, and reaches the Eternal.

—*Brihad Aranyaka Upanishad—IV. 3-4.*

NOTICE TO ENQUIRERS

Within the mind and heart of every thoughtful individual there exists some vital question unanswered. Some subject is uppermost, and asserts itself obtrusively with greater persistency because he is obliged to deal with it without a visible prospect of a solution of the problem. As the center in a circle so is every individual with regard to his environment. At times it seems impossible for him to pass beyond the circle, owing to one unanswered question. In obeying the command to do good we learn that by the interchange of different thoughts these questions are often solved, sometimes by an unintentional word or phrase, which opens up a new view and starts one thinking in another direction, or in other ways. This interchange of question and answer is not only valuable to the questioner, but also for the questioned, and brings both into a closer union of mutual interest. In consequence of this view, we express a wish that all who desire will ask their questions, to which an answer will be given. Perhaps not just such an answer as they look for, but it will be a sincere one from the standpoint of the questioned. The answers will be from one who seeks "the small old path"—a student like other mortals, and will be given as such, and not as autocratic or infallible. It is not intended to limit in any way, and all will be responded to, be they Jew, Gentile, Theosophist, Spiritualist, Pagan or Christian. Where permissible, a certain portion will be published in THEOSOPHY. The remainder will be answered by letter direct. All communications should be addressed, with return postage, to ZADOK, care John B. Stewart, 604 Kohl Building, San Francisco, Cal.

STUDIES IN THE SECRET DOCTRINE

Commencing with the next number, THEOSOPHY will publish a series of Studies in the Secret Doctrine, in elaboration and application of the Fundamental Propositions of Theosophy. Extracts, citations and references will be knit together in a way calculated to afford the earnest student the utmost possible help in his efforts for self-enlightenment.

As the articles appear each reader is invited to send questions, criticisms, additional citations, extracts or references. Thus we may all aid in sowing the seed, in tilling the soil, and all share in the harvest.

The first article will be entitled "The Monad," and will be the work of a student whose twenty-five years of theosophic life began and was long continued in personal touch with H. P. Blavatsky and William Q. Judge.